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... THE ...

CONVERTED CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,

PUBLISHER.

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NEW YORK.

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VARIOUS NOTES.

Nine-tenths of the subscriptions to THE CONVERTED CATHOLIC expire with this issue, the last of Volume XIII. Next month, January, 1897, the Fourteenth Volume begins, and with the divine guidance we are resolved to make it the best yet issued. The Editor's "Reasons for Leaving the Roman Catholic Church and Renouncing the Priesthood" will be continued, and the history of Father Sylvester Harrington's abduction and the efforts of his family to force him back in the monastery will be completed. The story of the "Tramp Priest" with its startling revelations will be continued each month until finished.

Every month there will be articles on the spiritual life, the fundamental, eternal truths of religion that will be helpful to all Christians and those who, if they knew the way, would also be Christians.

The contest between the "liberal Catholics," represented by Archbishop Ireland, and the Jesuits or Ultramontane party in the Roman Church will become a battle royal in this country next year, and THE CONVERTED CATHOLIC will have a hand in the fray. All Americans will want reliable and accurate information on the subject, and this Magazine will supply it. Even the Pope will be interested in what THE CONVERTED CATHOLIC will say next year, for it will publish his "Soliloquies" as he communes with himself in the silent watches of the night. He is an old man who has many cares and he does not sleep well, so it will afford him comfort to talk out loud and relieve his mind. We shall be pleased to give him the opportunity in our Fourteenth Volume.

There are many other topics that will be of interest to our readers which they will find intelligently discussed in the Magazine for next year—if they renew their subscriptions. (What a forcible meaning that little word "if" has! It ought to be printed in the largest type to attract attention.) If they renew their subscriptions they will go hand in hand with us during the year 1897 and we can do good work together. But *if* they do *not* renew—the thought is too dreadful to contemplate!

We earnestly hope all our friends will not only renew their own subscriptions but also send us some new ones, like a good lady in this city who sent us fifty-five subscriptions for next year. Most of those copies will go to ministers of different denominations who will not only read them but also place them in the reading rooms and Sunday schools of their churches. All our friends may not be able to send so many, but even one new name from each of our present subscribers will advance the cause which the Magazine advocates and make us very happy. The circulation of THE CONVERTED CATHOLIC is the best kind of missionary work in our country, and we look for a great increase in the number of our readers next year. Let our good friends help us to realize this hope.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIII. DECEMBER, 1896. No. 12.

EDITORIAL NOTES AND COMMENTS.

THE article on the Editor's ordination to the Roman priesthood is rather long for the patience of the reader. But as an anniversary like this —a silver jubilee—will not occur again there is some excuse for referring to it.

This year (1896) marks another event in his life—the fiftieth anniversary of his birth—regarding which he thankfully says :

> Thus far the Lord has led me on,
> Thus far His power prolongs my days.

What shall the future bring forth? No man knoweth. But the promises of God are sure.

"Blessed is every one that feareth the Lord; that walketh in His ways.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever.

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.

"The Lord hath done great things ; whereof we are glad."

The work for the evangelization of the Catholics and the curtailment of the power of Rome was never more hopeful than it is at present. This last year has been the best in the history of this movement. More priests have been received into Christ's Mission and more people have been reached by the spoken word and the printed page than in any previous year. The sermon by Dr. John Hall at our services in Masonic Temple in February was heard by hundreds of Catholics in whose minds and hearts the seed sown will bear fruit in due season.

There have been more inquirers for the truth, more genuine conversions of priests and people, better results from the efforts put forth, and more encouragement in this hard field of labor than ever before. To God be all the honor and glory for this. Notwithstanding the hard times financially, the debt on Christ's Mission has been materially reduced.

It would be a glorious occasion for the Pastor of the Mission if that debt ($7,400) could be paid this year—the fiftieth anniversary of his birth, the twenty-fifth of his ordination to the Roman priesthood, and the seventeenth of his work as a Protestant minister.

To all the friends who have co-operated in this work in any form—by their sympathy, their prayers, their subscriptions to the Magazine, their gifts to Christ's Mission—heartfelt thanks are tendered for their loving kindness.

"O magnify the Lord with me, and let us exalt His name together."

142 WEST 21st ST., NEW YORK.
JAMES A. O'CONNOR, Pastor.

This modest building is open to all who seek the truth every day in the year, and any priest who desires to leave the Roman Catholic Church will find a welcome there until he learns the way of the Lord and takes a new start in life. It is the only home in this great country that is open to him. All friends forsake him when he turns away from the Papal Church, but Christ's Mission has its doors wide open and the hands and hearts of kind friends are extended to bid him be of good cheer. The Lord lives and cares for those who place their trust in Him. Every priest who wishes to lead an honorable, Christian life will find the Mission a haven of rest and the starting point of a happy life. As many as fifty priests have been welcomed and helped to this new life by the Mission. There are many more who will come when they learn of such a home.

End of the Subscription Year.

With this issue another year has come to an end in the life of this Magazine. We believe it has done good work in the cause of God and good citizenship. While treating of subjects that arouse controversy its spirit has been pure and its pages clean. We refer to this because many persons believe that the false doctrines and corrupt practices of the Roman Catholic Church cannot be discussed without using language that people of refinement instinctively shrink from. We believe we have succeeded in removing this impression from many minds.

Volume XIV. for 1897.

If our readers endorse the course the Magazine has pursued we hope they will mark their approval by the renewal of their subscriptions for next year. It will be our aim to make it better and more useful than any of the preceding volumes. There are many subjects of interest that we hope to discuss the coming year in a manner satisfactory and helpful to intelligent Christians and patriotic Americans. The experience of many years in this work will, we trust, enable us to throw light on those questions that cannot be had in other publications.

We shall continue to invite priests and people to come out of Rome and help them to a better life in the knowledge of Christ the Saviour. There is no more important missionary work in America to-day than the evangelization of the Roman Catholics. We ask the cooperation of all Christians in this work.

The bound volume of THE CONVERTED CATHOLIC for this year is now ready. It will be most useful for the home library and Sunday school. It is handsomely bound in cloth and paper covers. The price is $1.50 for cloth cover, and $1.25 in paper.

Father Phelan's Lie Travels Fast.

A lie travels fast and reaches places where truth never enters. That of Father D. S. Phelan published as an editorial in the *Western Watchman* that the Editor of this Magazine was now an inmate of an insane asylum in Ohio, has swept through the country until it has reached California On November 21 we received the following letter from a gentleman of San Francisco, dated November 14:

DEAR SIR—The local Roman Catholic paper, the *Monitor*, comes out to-day with a story reprinted from priest Phelan's paper to the effect that Mr. O'Connor is insane and confined in an asylum.

I write to ask if this is true, though I cannot think it possible. W. H. P.

This is not the last of the lie by any means, for Australia, New Zealand, China and Africa are yet to be heard from. Yes, and the Vatican. The Pope will be glad to hear the news He is an old man, and in the natural course of events has not many years to live, but he would be happier at his death if he knew that one of his enemies had lost his head. We have known for a long time that those human beings who do not agree with us are not in their right minds —if they were they would see things as we do—but that is a different thing from stating that they are confined in a madhouse. We believe the Pope is out of his head when he imagines he is infallible, but we would not say he is insane on all other subjects.

We never thought we were of so much importance in the world until our Roman enemies found it out. They must have been badly hurt when they cry out that their opponent is immured in an asylum. If the palmy day of Papal power and supremacy existed now as in former times they would quickly place us in an asylum and use all the tortures of the Inquisition to extort a confession from us. Failing in that they would consign us to the flames.

Shall Phelan be Punished?

We have not the time nor the inclination to sue holy Father Phelan for libel. Thank God we have better work to do than bringing those men into the courts of the world. There is a chance for them to repent and confess their guilt, when they may find mercy with the Lord. But if they fail to retract their false and calumnious statements, our friend the lawyer may give them the opportunity to repent at leisure in a prison cell.

We are well aware that these shafts of malice are not aimed at us personally so much as at the work in which we are engaged. Thousands of converted Catholics and all Protestants feel like our friend "John Bond" that Phelan should receive a salutary lesson and be compelled to make a recantation.

Achilli versus Newman.

The late Cardinal Newmen publicly announced himself a Roman Catholic in 1845 and soon afterwards displayed his zeal for the "true Church" by slandering a converted Italian priest named Achilli who had been received into the Church of England. Achilli promptly sued Newman for libel. The case excited great interest in England, as it was the first of the kind brought before the courts in that country. After a long trial, in which all the resources of the Roman Church were brought into play, the case was decided in 1852 in favor of Father Achilli, and Newman had to pay damages and costs to the amount of $46,000. The verdict made him a bankrupt, and he had to appeal to Roman Catholics throughout the world for help or he would have been incarcerated for an indefinite period. Since that time Romanists in England have been very cautious in their statements concerning priests who leave the Roman Church. A lesson of that kind might do good in this country.

Hierarchical Dissensions.

Last month again the daily press of the country was levied upon by the hierarchy who seek notoriety for their Church. The reports, covering columns of some of the papers, said that Archbishop Ireland was to be summoned to Rome and detained there for an indefinite period; that Cardinal Gibbons was out of favor at the Vatican and would be censured for his leaning towards liberalism; and that the "liberal" professors in the Catholic University would be removed. All these rumors were started by the Ultramontane or Jesuitical party which is struggling for supremacy just now. The expulsion of Bishop Keane from the Catholic University at Washington was the work of the Jesuits. In this they were aided by the German Catholics who have long suffered from the domination of the Irish in church affairs. The humiliation of Cardinal Gibbons and the suppression of Archbishop Ireland would be a salve to the Germans for all they have endured from their Irish masters, and as the Pope is above all things a diplomat he knows how to divide and rule.

Even Cardinals Can be Degraded.

The recent death of Cardinal Hohenlohe, brother of the chancellor of the German Empire, brings to light the fact that he had been degraded from the rank of cardinal-bishop to that of cardinal-priest in 1886 for having abstracted an important letter from the Vatican archives. The Roman correspondent of the New York *Freeman's Journal*, November 14, 1896, thus refers to this incident:

"Having borrowed an important letter from the Vatican archives, one bearing upon certain transactions that had taken place between the Vatican and Berlin, he was imprudent enough to allow it to pass out of his possession and was unable to regain it when the Holy Father having need of it, required it of him."

Cardinal Gibbons has committed no overact, like Cardinal Hohenlohe, to be subjected to discipline, but the policy of liberalism which he has seemed to advocate will be reversed. Archbishop Ireland will not be deprived of his office, but he will be cautioned, and he is wise enough to heed the advice of the Pope.

Power of the Pope.

The Pope of Rome is the greatest autocrat in the world. He can remove or degrade any cardinal, bishop or priest at his pleasure. *Sic volo, sic jubeo; stet pro ratione voluntas*—"Thus I will and thus I order; let my will stand for reason"—is his exclusive prerogative. By a click of the cable he could remove Cardinal Gibbons, Archbishop Ireland or any other ecclesiastic throughout the world, and all their powers and faculties would cease the moment they received the order from Rome. To-day many of the bishops in this country could sign their checks for hundreds of thousands, if not millions, of dollars. After the receipt of an order of desposition from Rome their signatures would be worthless. Now they control all church property. The Pope's dismissal would leave them penniless.

To Curtail that Power.

In purely religious matters the laws of the United States cannot interfere with the Pope's supremacy or curtail his power. If people believe or pretend to believe in his infallibility, they are at liberty to do so, just as they are free to believe in transubstantiation though it be against the evidence of their senses. But the laws of our country can deal with the Pope's autocratic power in a very summary manner by prohibiting his agents, the bishops, from holding church property. If laws were enacted giving the people the right to elect trustees of this property, the Pope's power could be defied.

1871---MY ORDINATION TO THE PRIESTHOOD---1896

SATURDAY, DECEMBER 23d, 1871.

WOULD HAVE BEEN A SILVER JUBILEE.

BY THE EDITOR.

IF the writer had continued a priest of the Roman Catholic Church the twenty-fifth anniversary of his ordination would be celebrated on the twenty-third of this month. It will not be commemorated now by his Roman Catholic friends, for he has renounced the priesthood and the doctrines of the Roman Church to accept the priesthood of Christ and the teaching of the Bible as the only rule of faith and practice, and for seventeen years has endeavored to lift up before the gaze of men the Lamb of God that taketh away the sin of the world, preaching Christ and Him crucified the only hope of sinners. This alone would condemn him in the estimation of his Roman Catholic friends, for no priest of that Church could preach Christ as the only Mediator between God and men and retain his standing in the priesthood. There are other mediators and other agencies for the salvation of the soul which must be presented according to the Roman doctrine.

But if my Roman Catholic friends could not commemorate the Silver Jubilee of my ordination to the priesthood for preaching Christ and extolling the Bible, they certainly will not do so for my opposition to the erroneous doctrines and corrupt practices of the Roman Church. In their eyes it was bad enough to withdraw from the priesthood and become a preacher like other Protestant ministers, but to deny the power of the Pope as vicar of Christ and denounce the priests as whited sepulchres and ridiculous humbugs who did not believe many of the doctrines which they professed or practice the discipline which they were enjoined to observe—this was a crime which my bigoted Roman friends could never forgive. Hence they will not honor me by their applause or gifts at this silver jubilee, though they believe the priesthood continues during life, and would call upon any priest to act as "an absolving machine" in case of necessity, even though he had become "a fallen angel" by his apostacy from the faith of Rome. Recognition of this continuity of the priesthood has not been lacking in my case, for I have received many invitations to return to the Church of Rome, and all would be forgiven. But my answer has been: How could I return to the priesthood and faith of Rome when I do not believe in that Church and could not preach there what I know to be the truth? I could return to Rome and go through ceremonies in a perfunctory manner, like so many priests, but I could not, like them, play the hypocrite and make the religion of Christ a mockery, a delusion and a snare. I could not preach the atonement of Christ, the Sacrifice of Calvary which was offered once for all, when I should pretend, in the mass, to repeat that sacrifice "in an unbloody manner." I could not preach what Paul said to the jailer: "Believe on the Lord Jesus Christ and thou shalt be saved." No Roman Catholic priest has preached from that text without adding, "You must also believe in the Church, and the Pope, and the Virgin Mary." I could not return to the Roman Church without denying Christ and imperilling my salvation. It would be to me the sin against the Holy Ghost to give up the preaching of the Gospel

of the Son of God and turn to the infallibility of the Pope, in which I do not believe, though every priest must pretend to believe it. The Holy Spirit is the teaching power in the Christian Church; the "infallible" Pope is the teacher in the Church of Rome. The two are irreconcilable.* Therefore I could not return to Rome without denying the Holy Ghost.

Thus it has come to pass that on this twenty-fifth anniversary of my ordination my Roman Catholic friends will not commemorate the event. All men like to be appreciated in their day and generation, and it would be pleasing to me if the friends of my youth and early manhood showed an appreciative interest in this jubilee. But to gain that appreciation I would have to reverse my course of life for the last seventeen years, and this I cannot do. By the grace of God having tasted the goodness of the Lord I cannot go back. Rather shall I press on, strengthened by this grace, and labor more abundantly to make known the unsearchable riches of Christ and expose the iniquity of Romanism.

But although my Roman Catholic friends will not make me glad by their gifts and greeting during this anniversary I shall not get into Grumble corner but move over into Thanksgiving street, where I can have a warm place for them in my heart and continue the good work of calling them to come out of the darkness of Romanism into the light of the blessed Gospel of the Son of God. And I have faith that many of them will rejoice in the new and better way when they learn what God has prepared for them. "All things work together for good to them that love God, to them who are called according to His purpose." God has been with the work I have been doing in this field of labor since I withdrew from the priesthood of Rome. "And if God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" With the Apostle I can further say, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution....? Nay, in all these things we are more than conquerers through Him that loved us."

The uncharitableness and bitterness of feeling of my friends of the past will prevent them from honoring me on this occasion. But the Lord has raised up other friends, His friends, who will rejoice that He has led me out of Rome and enabled me to do something for His glory in the vineyard of Christ. If I had continued in the Roman priesthood the honors and emoluments which that Church gives for zealous work would have been mine, as they have been bestowed upon the priests who were ordained with me who are still living. But a greater reward has been my portion. The knowledge of Christ my Saviour has come to me, and I have been the instrument in His hands of leading thousands of my brethren, including many priests, to know Him and serve Him; and the work He has given me to do with the blessed title of CHRIST'S MISSION is more glorious than all the honors of Rome, including the Pope's tiara.

*After this article was written I received from Mr. Charles Hastings Collete, the learned English controversialist, a pamphlet which has just been published by the Protestant Alliance, 430 Strand, London, entitled "Lord God our Pope" (Dominus Deus noster Papa), and "Another God on Earth" (Alter Deus in terris), from which I make the following extract:

"The Bishop of Bayonne on his return from Rome preached in his cathedral on Whitsunday and said (according to the Official Gazette of his diocese): 'The Son of God continues really present in the Church by His own Sacrament, the Eucharist. The Eucharist of the Holy Spirit which renders Him always present under the corporeal substance, is the infallible Pope, os orbis. It has been said most justly that the Pope is the Ego (I) of the Church, the visible personification of the Spirit of God, the incarnation of the Holy Ghost.'"

A RETROSPECT.

I was ordained a priest by Bishop Thomas Foley in the Jesuit Church, Chicago, on Saturday morning, December 23, 1871. I had received the orders of sub deacon and deacon the previous June in St. Mary's Seminary, Baltimore, when Bishop Becker of Wilmington, Delaware (now of Savannah, Georgia), officiated. Many other students of the seminary received holy orders at the same time, among them Edward J. Dunne of my diocese (Chicago), who is now the Roman Catholic Bishop of Dallas, Texas. Ten weeks before I was ordained a priest the greatest fire of the century occurred in Chicago when half the city was laid in ruins. The Roman Catholic cathedral, the bishop's residence and several churches were burned to the ground. Bishop Foley, who had been appointed to Chicago only the year before, was compelled to take up his residence with the Jesuits on the West side of the city, and it was at their college that I made my retreat preparatory to ordination. (A "retreat" is retirement from the ordinary duties of life for a week or ten days when the time is passed in silence, meditation and prayer. Students go on retreat before ordination, as do bishops before their consecration; and once a year there is a retreat for the priests of every diocese at the close of which they make a general confession of all their sins. Nuns also make an annual retreat, usually at the mother house of the order to which they belong, and they, too, must make a general confession of all their sins. The leader and general confessor of these retreats is always a member of a religious order—Jesuits, Paulists or Redemptorists. Contrary to the general opinion of those who are not intimately acquainted with life inside the Church of Rome, decent priests do not covet the office of confessors to nuns. *Damnatus ad bestias*—'Thrown to the beasts'—is the significant term applied to the priest who is compelled to hear the confessions of those deluded victims of Rome's cruelty who are immured within convent walls. But that is another story.)

One of the incidents connected with my retreat has remained in memory as an illustration of the Jesuits' love of good living. Father De Bleeck, one of the most amiable and learned priests of that Society, was requested by the bishop to instruct me in the ceremonies of the mass, the use of the ritual and the other duties appertaining to the priestly office. As I had already learned all these details the good man congratulated me when he visited my room the first night of the retreat. He was solicitous for my welfare, however, and asked if I was comfortable and needed anything. I thanked him and said I needed nothing.

"But," said he, looking at the table where there was only a crucifix and a few books of devotion, "we must care for the body as well as the soul. You ought to have some refreshment. I will summon Brother Leo to wait upon you."

I thanked him again and protested that I did not need anything.

"Nonsense," said he, "the brother will bring you something that will make you comfortable for the night."

He rang the bell, and presently a brother appeared to whom he gave instructions to care well for the deacon, and bring a bottle of wine and a box of cigars for his refreshment.

The "refreshment" was brought and placed on the table by the crucifix, and when the brother departed Father De Bleeck opened the wine, "to see," said he, "if it was of good quality." He poured out a glassful, and having drank it he pronounced it only fair.

"The brother ought to have brought a better wine," said he, "but I guess it will do this time. Let me help you, deacon."

He poured out another glass and of-

fered it to me, but I declined and begged him to drink it, assuring him I did not care for it.

"Well," said he, "as the wine is poured out and you will not drink, it would be a pity to let it go to waste." Whereupon he consumed it like the other. He then lighted a cigar and sat down for a comfortable chat. He was a good conversationalist and for an hour entertained me in a most pleasing manner. Every ten minutes or so he would invite me to drink, and when I invariably declined he would help himself until the bottle was empty.

This method of instruction and entertainment was pursued by the Jesuit every night from nine to ten o'clock During the week of my retreat. The brother brought a fresh bottle of wine, which I presume was of better quality than the first, and Father De Bleeck drank every drop of it. When making his report to the bishop the morning of my ordination he said he was perfectly satisfied with my knowledge of ceremonies and proficiency in the ritual, and if I should continue to display the tact and adaptability to circumstances which he had observed I would be a credit to the diocese. From his point of view, remembering the wine he had consumed in my room, which he could not otherwise obtain, I have no doubt he believed what he said. But if he were living now he would not say I was a credit to the priesthood.

A few days after my ordination I was assigned to St. Bridget's parish where I began my work as a priest under the happiest auspices. I continued in the active duties of the priesthood until I withdrew from it in 1878 and commenced the study of medicine. The hopes I had entertained of the priesthood were not realized I had looked for spiritual exaltation in the priestly life, but found it to be of the earth earthy. It was a sacrifice to leave it, but it would be spiritual death and moral degradation to continue in it; and so I turned away from all the associations of the past and trusted in God for a new and better life. My trust has not been in vain.

ROME HAS CHANGED.

There have been many changes in the complexion of the Roman Church in the last twenty-five years. It is older and richer, not better or fairer to the eye of the Christian. There was more faith among the people and the priests and bishops seemed to be better men than those of the present day. They were not so wealthy as now; there was more of the apostolic spirit, more faith in their calling and more zeal for religion. The Roman Church has declined in spirituality among priests and people. At the time of my ordination it was a thing unheard of that money should be paid at the doors to hear mass on Sundays. Now, no person can enter the churches without payment, and it is a mortal sin that damns the soul if mass is not attended. The people contributed money liberally for all church purposes and every priest had as many paid masses as he could say. It is not so now. Except in cases of death in a family the paid masses are few. The growth in numbers has not kept pace with the population. The losses have been enormous. Miss Elder, niece of Archbishop Elder of Cincinnati, stated in an essay read at the Catholic Congress during the World's Fair in 1893, that twenty millions had been lost to the Roman Church in this country. Her paper was headed:

"Our Twenty Millions Loss."

And the "leakage," as other Roman Catholic writers have termed it, continues with accelerating speed.

Twenty-five years ago the priests were greatly respected by the people, who were mostly immigrants who had been taught to look upon the "holy fathers" as men of God. Now the spirit of independence, the freedom of thought and liberty of action, and the general en-

lightenment that characterize the American people have permeated the mass of the Roman Catholics in the United States and produced the results that were to be expected. The old time reverence for their spiritual leaders is a thing of the past. The McGlynn episode was a sign of the change that has taken place. The wise men at Rome have not been blind to the effects of our American institutions upon their people. Satolli was sent here to stem the tide, but his labor has been in vain. For a brief period he posed as a lover of American freedom—though he and his masters hate freedom in Italy. Those Roman Catholics who took him seriously applauded and said, "We must have more freedom, we must be like other Americans. If the antiquated policy of the Church stands in the way, it must be swept aside. We will think for ourselves." Satolli became alarmed at the logical result of the faith of the people in his sincerity, which, of course, was mere pretense on his part, and he retreated to Rome, after ousting Bishop Keane from the Catholic University and establishing the Jesuitical party in control of the affairs of the Church. He is succeeded as delegate by a monk, Martinelli, who is only a figurehead to carry out the old policy of ultramontanism, re-established in the hope of stopping the exodus of the American decendants of the Irish and German Catholic immigrants.

But the people will withdraw from the Roman Church in increasing numbers as they become Americanized. This is the logic of facts. Intelligent Americans cannot believe in the doctrines of Rome. The danger is that they will become infidels like the men who think for themselves in France, Italy and other Roman Catholic countries. This is a danger that can be averted by the preaching of the Gospel to them in its simple power. If they learn to know Christ as their Saviour—not the dead Christ of the priests, but the living power of God able and willing to save them—they will not turn away from all religion, but become the champions of the truth as revealed in the Bible, like the Catholics of the sixteenth century whose rebellion against Rome and reliance upon the Word of God gave impetus to the glorious progress of our Protestant Christianity.

THE ROMAN CHURCH IN EUROPE.

The Roman Church in Europe has undergone greater changes and experienced more disasters during the last twenty-six years than at any period since the Reformation. In 1870 the Pope was a temporal ruler like any king or potentate. It is true his kingdom was not very large—the city of Rome and a few miles of adjacent territory. But it was something to be a king, and Pius IX. made the most of his earthly crown. He convened the Vatican Council which declared him infallible in 1870. What more could a man do for his exaltation on earth? A Roman Emperor had issued a decree that he was a god and his statue received the same honor and worship that was accorded to Jupiter and the other pagan gods. But he did not pretend to be endowed with the attributes of the Deity. That blasphemous presumption was reserved for his successor on the throne of the Cæsars and the self-styled vicar of Christ who declared himself infallible. All Europe was shocked, Christendom was appalled at this blasphemy. Two months later the Italian troops entered Rome, Victor Emmanuel was proclaimed king of United Italy and the Pope's crown and temporal power disappeared never to be restored. In God's good time his spiritual supremacy shall follow and Jesus will be King.

Alll hail the power of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

REV. DR. HOWARD CROSBY.

Rev. Dr. Davies' Tribute.

AT the morning service of the Fourth Avenue Presbyterian Church, New York, November 8, 1896, the pastor, Rev. John R. Davies, D. D., reviewed the life and work of the church and its pastors since its organization in 1825. Dr. Davies' sermon was published in full in the New York *Evangelist*, November 12, and from it we take the following tribute to his immediate predecessor, the Rev. Dr. Howard Crosby, the learned scholar, the great citizen and beloved man, who had been pastor of the church from 1863 until his lamented death in 1891. Dr. Davies said:

There stood in this pulpit a man of superb equipment and splendid power. His deep and varied scholastic attainments made him easily first among his brethren. On Friday evenings he was one of the most valuable members of the Greek Club, that gathered some of the choicest spirits of the city to read the classics and to discuss the men who made Athens great. His literary contributions were many, ranging from Oriental experiences to commentaries upon different portions of the sacred Scriptures.

From a membership in the council of the New York University he was appointed to the chancellorship, which difficult position he filled most ably for eleven years. For nine years, as a very important member of the Committee on New Testament Revision, he sat by Dr. Timothy Dwight, president of Yale College, and others equally great, critically studying the text of the sacred oracles, which were the very Word of God to Dr. Crosby, who believed in the verbal inspiration of the Holy Scriptures with an unfaltering confidence that no assault of higher critics could possibly shake.

He was naturally a leader of men. As president of the Society for the Prevention of Crime he was deeply interested in civic reform. He felt the dignity of American citizenship, and used all his powers to impress upon others his own ideals of duty. There is not today any department of our municipal government which is not better and sweeter because Howard Crosby lived. In the political world he said: "I am an American, a citizen and a native of New York. I never sold my birthright. When great moral issues arise I will not hesitate to speak as loudly as I can for the truth." To such a speaker men listened, and such a leader men followed; and whether it was at some great gathering in Cooper Union or in our own ecclesiastical courts his commanding form, his clear convictions, his calm courage, made him a master of assemblies.

But great though Dr. Crosby was to the outer world, by whom he was regarded as a sort of bishop-at-large, he was far greater in his own church. Here he was the sympathetic pastor, who carried the burdens of his people upon his own heart. Here he was the practical organizer, who inspired his congregation to engage in every good and perfect work. Here he was the scholarly expositor, opening up the treasure of God's Word. Here he was the earnest preacher, shunning sensationalism with a perfect hatred, smiting error with the broadsword of Truth, pouring the oil of comfort in wounded lives, and, no matter what the theme, at last leading all face to face with their own sin, and face to face with the redemptive grace of Jesus Christ.

Thus he labored as God's nobleman, ever toiling and building better than he knew, until, in the quiet of that Easter afternoon, he wrote finally: "I know I can never see you again. I give up my pulpit. I bid goodby to all. God is with me." And with the fading Sabbath light he went to be for-

ever with the Lord, and when the morning dawned thousands widely scattered over land and sea mourned with sincerest sorrow because a prince and a great man had fallen in Israel.

DR. DAVIES' GOOD WORK.

As the pastor of the Fourth Avenue Presbyterian Church Dr. Davies has been a worthy successor of Dr. Crosby. The church is in a flourishing condition. Though now a "down-town church" its membership is constantly increasing and the eloquent and faithful pastor is esteemed and loved not only by his own people and members of the Presbytery of New York, but by Christians of all denominations in the city. At the meeting of the General Assembly of the Presbyterian Church in Saratoga last May Dr. Davies by his wisdom and tact contributed largely to the restoration of harmony in the Church, which had been disturbed of late years by the controversy relating to Dr. Briggs of Union Seminary and his teaching concerning the Bible.

REV. JOHN B. DEVINS.

One of the branches of the Fourth Avenue Church is doing excellent work in the tenement house district in East Fourth street under the wise administration and consecrated labor of Rev. John B. Devins. Mr. Devins was a reporter on the staff of the New York *Tribune* when he attracted the attention of Dr. Crosby. That great and good man found in the industrious reporter material that could be used in the service of God, and the modest, devout journalist was encouraged to devote his talents to the cause of Christ. It was a blessing to the whole East side of New York when Mr. Devins was ordained to the ministry by Dr. Crosby and placed in charge of Hope Chapel. He continues his work as a journalist, and his labors as a missionary pastor abound in good works for the people of all nationalities in the crowded tenement districts.

ORGANIZATION OF CHRIST'S MISSION.

When Christ's Mission was organized as an incorporated religious society in 1887 it was necessary that the articles of incorporation should be signed by a Judge of the Supreme Court of the State of New York. This is a mere formality which the law requires to be observed in the organization of all societies, commercial, literary or religious. The persons forming the corporation are constituted directors or trustees to carry out the objects of the society, and in the case of churches and missions, hold property which must be used exclusively for religious purposes. This is a general law which was passed in 1848.

In the case of Christ's Mission the full title of the Society was "CHRIST'S MISSION FOR THE CONVERSION OF ROMAN CATHOLICS."

When the articles of incorporation were taken to Judge Barrett of the Supreme Court in this city he refused to sign them, without assigning any reason. They were then taken to Judge Patterson of the same court, and he also refused to sign them; and when the lawyer for the Mission asked his reasons, he stood upon his dignity and said he had discretionary power to sign them or not. This did not satisfy the lawyer who requested more explicit reasons for his refusal. The lawyer also informed the judge that the trustees of the Mission whose names were signed to the articles of incorporation were citizens of New York, men of the highest character and standing who desired to form a society for the purpose of doing religious work in the city; as citizens and taxpayers they had a right to organize such a society Judge Patterson conceded their rights in the premises, but objected to the title of the society, which might give offence to a large body of the community; and as he had discretion in the case he

would not sign the paper. When asked to state in writing the reasons for his refusal he complied, and the paper is now in possession of Christ's Mission.

DR. CROSBY APPEALED TO.

Here was a quandary. Two judges of the Supreme Court of the great State of New York, elected by the people to the highest offices in the State for which they received salaries of $14,000 each, had refused to perform a perfectly legal function for the reason that their action might be displeasing to the Pope of Rome and Archbishop Corrigan. They would not permit a religious society in New York to labor for the evangelization of Roman Catholics.

The lawyer advised Mr. O'Connor to give up the idea of forming a society and continue his work without directors or trustees. This advice Mr. O'Connor declined to follow, as he thought the time had come when the work he had been doing in the city for eight years should assume a more stable and permanent form. He told the lawyer he would make another effort. The trustees had a legal right to incorporate the Mission, and the sensitiveness of these judges regarding the Roman Church could not deprive them of that right.

With the act of incorporation in hand Mr. O'Connor called on Dr. Crosby and stated the case to him. This great American citizen, "who never sold his birthright" as Dr. Davies said, was very indignant at the cowardice of the judges. "So they will not allow you to incorporate your Mission," said he, "lest their action should be construed as an offence to the Roman Catholics. But you have a legal right to have your society incorporated like any of our churches, whether the Pope likes it or not. This is an outrage that cannot be tolerated in our free country. This is a Christian nation, not a Roman Catholic country, and those pusillanimous judges must recognize that fact. They are only catering to the Roman Catholic vote. But the day will come when they shall learn that it is not good policy for the judges of the highest court in our State to truckle to such a vote." (Thank God, that day has come, for the power of Tammany Hall and "Rome in politics" has been broken in New York and in the nation at large.)

Dr. Crosby went over the whole ground involved in this case. He said we had a constitutional right to organize the Mission. There were religious societies for all kinds of purposes—the propagation of the Gospel, the conversion of the Jews, etc., and it was absurd to think that Protestants should not be permitted to organize a mission for the conversion of Roman Catholics. There were missions to the Catholics in Mexico and other South American countries, and it could not be tolerated that a mission to the same class of people should be denied existence in this city and prohibited from carrying on its work in a legal manner.

WHAT CONVERSION MEANS.

When Dr. Crosby referred again to to the title of the Mission he asked, "What do you mean by the words 'Conversion of Roman Catholics'?"

Mr. O'Connor replied that he meant by those words "to convert them, to bring them nearer to God, nearer to Christ."

"If that be your object," said he, "it is a most laudable one. I wish some one would organize a society for the conversion of the Presbyterians in that sense. Instead of objecting, I would join it immediately. All men need to be converted to God and brought nearer to Christ."

He gave Mr O'Connor a letter to Judge Noah Davis, who had recently retired from the Supreme Court bench after a service of twenty-eight years, the last fourteen of which he had been Chief Justice.

ADVICE OF JUDGE NOAH DAVIS.

When called upon for advice Judge Davis said he would sign the articles of incorporation if he were still on the bench. The judges had discretion in such cases, though the duty was a perfunctory one which entailed no responsibility on them. A Roman Catholic judge might object, but there was no good reason why Protestant judges like Barrett and Patterson should refuse to perform a simple duty. Judge Davis further said the matter could be brought before the Legislature and the whole subject ventilated when the Mission could be incorporated without the assent of judges who were afraid of the Pope.

"But," he continued, "as the Legislature is not in session and will not meet again until January, if you wish to have the Mission organized without delay, the best course is to strike out the last part of the title and any judge will sign the paper."

To avoid contention this was done, and the act of incorporation was changed to CHRIST'S MISSION, under which title it was signed by Judge Donahue, a Roman Catholic. Dr. Crosby and Judge Davis proferred their support if the case should be brought before the Legislature or made a constitutional question. But the more peaceable way was chosen, and God has blessed the work that has been done under the title and in the name of CHRIST'S MISSION.

Dr. Crosby's Kindness.

Dr. Crosby was one of the kindest and best friends the founder of Christ's Mission ever had. He was greatly interested in work for the evangelization of the Roman Catholics, and by his advice and sympathy encouraged Mr. O'Connor to establish this Mission. Some time before he went to his eternal home he wrote the following note :

"I take the greatest pleasure in commending the Rev. Mr. O'Connor's work among the Roman Catholics. As a Romanist who has seen the fearful errors of Rome and has also found the beauty and simplicity of the Gospel, he is admirably qualified by his experience, as well as by his sound judgment, to preach Jesus to his former co-religionists, and to gather from them a true Church of Christ that knows only one Mediator, and only One who can forgive sin. The Rev. Mr. O'Connor has for years maintained the excellent character of his work."

BOARD OF TRUSTEES.

The property of Christ's Mission, a plain, substantial building, at 142 West Twenty-first street, New York, is held by a Board of Trustees composed of the following gentlemen :

MR. WILLIAM CAMPBELL, an Elder in Dr. John Hall's Fifth Avenue Presbyterian Church.

MR. JOHN CURRY, of the Fourth Presbyterian Church.

MR. ANDREW NEIL, an Elder of the Charles St. United Presbyterian Church.

REV. J. STANLY D ORSAY, of the New York East Conference of the Methodist Episcopal Church.

REV. JAMES A. O'CONNOR, Founder and Pastor of the Mission.

At the last meeting of the Trustees the following officers were elected :

MR. JOHN CURRY, President, 57 West Ninety-first street, New York.

MRS. WILLIAM CAMPBELL, Treasurer, 18 West Seventieth street, New York.

REV. JAMES A. O'CONNOR, Secretary, 142 West Twenty-first street, New York.

The building is well adapted for the purposes of the Mission, a centre of evangelization in its special field of work and a home, a resting place, for priests who leave the Roman Church to learn the evangelical faith. There is a debt of $7,400 on the building which can be paid this season if the friends who are interested in the work will do what they can. Contributions will be thankfully received by the trustees, treasurer or secretary.

EARNEST INQUIRERS AT CHRIST'S MISSION.

BY MRS. JAMES A. O'CONNOR.

NOT the least interesting feature of the work of Christ's Mission is the daily conference with Roman Catholics. They attend the public meetings in the chapel on the Sabbath, and the meetings for prayer and testimony, but these do not suffice to satisfy them. Doubts spring up and they must be allayed before the full light of Gospel truth enters their minds. These doubts, though at first covering a wide range, finally settle down to the following points:

The forgiveness of sins.

The sacrifice of the mass.

The intercession of the Virgin Mary and saints.

It is only by personal conversation that these cases can be dealt with. The process of instructing these earnest inquiries cannot be so well accomplished by the printed page as by personal contact, eye to eye, face to face, and hand to hand. Questions and answers follow each other in quick succession. If in the enthusiasm of the moment the law and the Gospel should be presented in many words, the eye of the inquirer wanders and the anxious face shows that new questions are springing up.

One of many such cases was that of an intelligent young man who called at the Mission on October 26. Mr. O'Connor was very busy that day closing up the magazine for the following month, and he requested that he should not be disturbed for a few hours. It is not often that such a request is made, as people call every hour of the day, and it is useless to make rules the enforcement of which might be an obstacle to the salvation of a soul. But time was pressing this day, and the young man was told that Mr. O'Connor could not be seen at that hour. Could he not call again?

"I come to see him," said he, "on very important business, and if I cannot talk with him now I may never call again."

When I asked the nature of his business he said it was about his soul; he wanted some points settled, some questions answered that were of the utmost importance to him. As I knew that Mr. O'Connor would put aside all other work for the pleasure of explaining the way of salvation to an inquirer so desirous to know it as this young man evidently was, I called him and explained in a few words what the young man wanted. He said, of course, he would see the young man immediately, but he hoped he would not be detained very long. I smiled at this, for I learned by the brief conversation I had with our visitor that he was a voluble talker. I give his story as he related it between the questions and answers, quotations from the Bible and personal experiences that passed between himself and my husband.

THE YOUNG MAN'S EXPERIENCE.

He said he was born in a town in the State of New York of Irish Roman Catholic parents, who brought him up well and had him instructed in all the doctrines of the Roman Church. As he was always religiously inclined, he was very zealous in the performance of all his duties in that Church. He learned the catechism by heart and taught the Sunday school. In that Church the children or adults are not taught the Bible, the Word of God, that would be a lamp to their feet and a light to their path. He faithfully attended all the services, going to mass and to confession and communion regularly. In all respects he was a devout Roman Catholic.

A few years ago he left his country

home and came to this city to live. He found employment in the lower part of the city near a mission for seamen where there was a reading room. Being well educated and fond of reading he used to go there in the evenings to look over the books and papers.

One evening he took up a magazine which he had not seen before. Its title startled him, for it was THE CONVERTED CATHOLIC. He read it regularly for some months, and though he received much light from its pages, it also troubled him very much. To use his own words, he got so mixed up that he did not know which was right, his religion or Protestantism.

One Sabbath evening he attended the services in Christ's Mission. He listened attentively to all that was said, but several times during the meeting he felt very uncomfortable and wanted to leave. However, he resolved to stay until it was over, though he kept saying to himself all the time, "How can an educated man like Mr. O'Connor tell such lies; or is he telling the truth?" He was very much disturbed. Evidently the Spirit of God was convicting him, and he was doing all in his power to drive the Spirit away. He stayed till the meeting was over, and never spoke to anyone in the Mission. When he reached the street he made up his mind to have this question settled immediately. He said: "I must know if my religion is not the only true one. I cannot bear this anguish of mind any longer. I will go and see the Jesuits and they will will explain every thing to my satisfaction. I shall have the peace I used to enjoy in my religion before I began to read that magazine or heard that man preach."

Though it was almost ten o'clock, he rang the bell at the Jesuits on Sixteenth street. The door was opened by a brother who asked, before he had time to speak, "Is it a sick call?"

"No," said the young man. "Nor is it a case of charity either, but I must see a priest immediately. I cannot wait till morning-"

Seeing that the young man was so determined the brother told him he would call one of the fathers. After waiting twenty minutes one of the Jesuits came down stairs and asked him his business. He told him he had been to hear Father O'Connor preach at Christ's Mission on Twenty-first street, and he had read his magazine, THE CONVERTED CATHOLIC. As a consequence he was troubled about his soul, and had come to the point when he did not know which church was right, but that he wanted to belong to the right one. The Jesuit looked him over very sharply and said:

"You went to hear Father O'Connor; don't you mean Mr. O'Connor? He used to be a priest, but is not any more; he is now only plain Mister, not Father. You did wrong to go to hear him, and you must not go again. Of course our religion is the only true one. I will give you something to read that will explain all those things that seem to trouble you. Read what I give you, attend to your church and go to confession and communion and you will be all right. Good night." And the Jesuit bowed him out without giving him one word of enlightenment or comfort. He could not give him what he had not himself.

"He did not tell me," said the young man, "to read the Bible and therein find eternal life, as Mr. O'Connor did, nor did he direct me to the Lamb of God that taketh away the sins of the world. Nor did he tell me that Christ was the only Mediator between God and man, our High Priest, who is ever living to make intercession for us at the throne of grace; who says to all who are weary and heavy laden, 'Come unto Me and I will give you rest.' This is what I

heard at Christ's Mission before I went to see the Jesuit, and after my talk with him I had no more light on my own religion than I had before."

He was in deep distress for several days afterwards, and not until he prayed to God to give him light did he find any peace. One night he wandered into the Salvation Army meeting. He was resolved to learn how to become a Christian, and he thought he might get some help there. At the close of the service he, with some others, went to the front seeking to be saved. He cried unto the Lord to forgive his sins and give him peace. He felt that he was forgiven, but after the meeting was over he spoke to one of the soldiers and told how he was a Roman Catholic and still had some doubts about the forgiveness of sins. He quoted the verse, "Whose sins ye shall forgive, they are forgiven; and whose sins ye shall retain, they are retained," and asked the soldier to explain it. The soldier tried to explain as best he could, but the young man was not satisfied. He then said to himself that there was only one person who could enlighten him, and if he would do that he would become a Christian. Accordingly he came to see Mr. O'Connor, and after a conference of two hours they knelt in prayer, and then and there all his doubts and fears were dissipated. He surrendered himself wholly to the Lord Jesus Christ and gave Him his heart. When he arose from his knees his face was shining with the new light. He had found the peace that passeth understanding "It is all right right now," said he, "I see it all clearly. I accept Jesus Christ as my personal Saviour, and I believe that the blood of Christ cleanseth me from all sin, and through Him I am accepted by the heavenly Father as His son."

We counselled him to read his Bible regularly, attend religious services whenever he had the opportunity, unite with some church, mingle with Christian people, and he would grow in grace in the knowledge of God. It was a blessed privilege to lead that bright, intelligent young man into the presence of the King of Glory.

A YOUNG LADY CONVERTED.

Another interesting conversion was that of a young lady who was born in Ireland near the beautiful lakes of Killarney, the home of my childhood, whose mountains and valleys I shall never forget. She was educated in a convent, and knew some of the sisters who taught me the catechism when preparing me for my first communion. I was also well acquainted with her parish priest, who was an ugly tyrant and ruled his people with a rod of iron. But as he has passed to his account we shall say no more about him. It was a great pleasure to meet this young lady from my old home. Her family was highly respected, her father being a physician, and her cousin of the same profession.

Five years ago, when her father died, she came to this country, and for the last few years has lived with a Protestant lady, a good Christian who lives up to her religion and is never afraid to stand up for the truth. This Protestant lady has attended our meetings for some years, and she is also a subscriber to THE CONVERTED CATHOLIC. They often spoke on religious subjects, but the Roman Catholic held fast to the faith of her fathers, and would not yield an inch, until one day she surprised and delighted her friend by telling her she was not a Roman Catholic any longer. Then she told her how she had read THE CONVERTED CATHOLIC every month secretly, had attended some of the meetings in Masonic Temple last winter, but concealed it from her. She asked her friend if she would come with her to see Mr. O'Connor; she would like to talk with him on the subject of religion, as he was once a priest. Her

friend said she knew Mr. O'Connor would be glad to see her. They called and the visit was a delightful one to us all.

The Spirit of God is working among the Roman Catholic people, and if other Christian friends would follow the example of this Protestant young lady many would be brought to Christ. I do not believe in controversy with them, but in showing them by our testimony and lives that we have something better than their priests give them. The most devout among them have only a hope of salvation; we are sure that we are saved. There is no condemnation to them who are in Christ Jesus. Being justified by faith we have peace with God through our Lord Jesus Christ. He paid the debt of sin by His death on the cross, once for all. Those who believe on Him shall not perish, but have eternal life. No more confession to poor, weak, sinful mortals. When we confess our sins to Jesus, and acknowledge our unworthiness, that moment our sins are washed away by the precious blood of the Lamb. God says to us all in His Word, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Oh! how I long for and pray that our dear Roman Catholic friends might be saved, many of whom, like the Jews in the Old Testament, are living up to the law and are full of zeal, as Paul said of his brethren, but not according to knowledge.

A FAMILY CONVERTED.

At the prayer meeting in Christ's Mission recently a Protestant gentleman arose and related his experience. Before his conversion he had married a Roman Catholic and promised the priest that if the Lord should bless them with children they would be brought up in the Roman Church, and he would never interfere with his wife's religion. Several children were born to them, and his wife, true to her Church, had them brought up in that faith.

This gentleman was converted some years ago when his children, like his wife, were all Roman Catholics, and he realized for the first time how foolish he had been to make such a promise. He asked the Lord to show him what to do, and the first thing he did was to establish a family altar. He opened his Bible when all the family were together and read a chapter aloud. To his joy they all listened attentively. He then knelt down in prayer and all the family knelt with him. He had conquered in the strength of the Lord, and ever since there is family worship in that home. All the children are on the Lord's side, and the wife is an earnest inquirer. It was amusing to hear this gentleman tell how the wife had read the tract on Christ's Mission which Mr. O'Connor had given him, and how quickly she put it behind her back when he entered the room. He said nothing to her, but prayed that the reading of it would open her eyes to the truth. He took with him some copies of THE CONVERTED CATHOLIC, and though he will not urge her to read them, he is sure she will do so.

If Christians could only understand that the Bible is a sealed Book to the Roman Catholics they would be more anxious for their enlightenment. The only Christ presented to them in their Church is a dead Christ on the cross or an infant in His mother's arms. A dead Christ can do nothing for them. It is the ever-living Christ they should have as their Saviour. Mary herself exclaimed: "My spirit hath rejoiced in God my Saviour."

I wish all of God's children would pray for the Roman Catholics, so deluded by the priests, that they might come out of bondage into the liberty wherewith Christ hath made us free.

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

JAMES A. O'CONNOR, PASTOR, 142 WEST 21ST STREET, NEW YORK.

THE most marked feature of the services at the Mission last month was the number of Catholics present. Christian friends invite them to attend the meetings, and when they come, good news, not abuse (as many expect), awaits them. Besides the Sunday services and the Thursday conference and prayer meeting, not a day passes but interviews are held with Catholics who are anxious to learn the way of salvation. Many of them go to the priests, and particularly the Jesuits, in whose parish Christ's Mission is located, to learn "if these things be so" that they have been taught at the Mission. The Jesuits prevaricate in their answers to such Catholics, and usually wind up with "You must not go to hear Mr. O'Connor. Don't mind what he says." With this admonition they give them a tract about the only true Church and the power of the priests to forgive sins and save their souls. Such Catholics become the best kind of converts, for they carefully examine the tracts of the Jesuits and the New Testaments they receive at the Mission, and the comparison leads them to a knowledge of the truth.

When a Roman Catholic becomes a Protestant Christian he invariably turns to the New Testament for the daily nourishment of his soul. When a Protestant becomes a Romanist he closes the New Testament and the whole Bible and turns to the "Glories of Mary" or some other Roman Catholic book that keeps Christ out of sight and exalts the Church.

MR. PACHAYAN'S ADDRESS.

At the services in the Mission the first Sunday in November Rev. Stephen Pachayan, the young Armenian ecclesiastic who came to Christ's Mission from the seminary of St. Sulpice, Paris, France, last summer, delivered the following address:

When I left the seminary of St. Sulpice in Paris last June Father Montagny, my superior and confessor, came to me and said:

"My son, my dear son, why did you renounce our holy Roman Catholic Church? Why did you change your religion, the religion of your father and mother, and become a Protestant?"

It may be your desire, dear Christian friends, to ask me the same question, Why I left the Church of Rome. It is to answer this question that I have the honor and pleasure to speak to you from this platform this evening.

The first and principal reason why I left the Church of Rome was because I desired to follow Jesus Christ and become through Him a Christian.

For the last eight years of my life—three years in Constantinople and five in Paris—I prayed, read and studied with the sincere desire to learn the religion of Rome and preach it to my poor brethren of Armenia, But all my prayers and studies led me to the following conclusions—that the religion of Rome is not Christianity; that Romanism is the negation of Christianity; that Christ and the Pope, the Gospel and Rome, are quite incompatible and cannot live in the same conscience, in the same ground, under the same climate, and that therefore in the Church of Rome there was no salvation for me.

I listened to the dictates of my conscience, and my mind and heart, led by the Holy Ghost, the Spirit of Truth, rejected Romanism. I renounced Popery to accept Christianity. I disobeyed the Pope to obey Christ.

As long as I was in the Church of Rome I was under the curse of the law. Instead of looking to Christ for grace and pardon I went to the priest to re-

ceive from him pardon and peace of conscience. I believed, as I was taught, that heaven and eternal life would be given me as a reward, that salvation would come to me and that I could be my own saviour by the merits of my own works. To obtain it I was obliged to have recourse to all the means that the superstitions, fearful and alarmed imagination of a poor victim of priest-craft could devise. I tried, therefore, to deserve God's mercy through external actions, legal observances, penitential works, tears, fastings and mortifications of all kinds. But, alas! notwithstanding my good works I was not not happy. My desire and vain efforts of self justification filled my heart and life with unspeakable distress, and the absolutions of the priests were unable to alleviate my sufferings and give me peace and consolation.

Then, indignant at the incapacity o the priests to satisfy my mind and heart, and disgusted with all the superstitious practices of my Chnrch, I opened the Gospel to hear the divine voice of Jesus Christ himself, and I learned to my great surprise that salvation was from God alone, direct and personal; that "being bought up with a price" of infinite value with the blood of the Lamb of God, I was not "justified by the work of the Law, but by the faith of Jesus Christ" (Gal. ii. 16; iii. 13); that the pardon of sins was a gift, heaven a gift, eternal life a gift—"By grace we are saved through faith; and that not ourselves; it is the gift of God" (Ephes. ii. 8); and that gift was offered to me, not by my own works, but through faith in the atoning power of the sacrifice of Christ—"In whom we have redemption through His blood, the forgivness of sins according to the riches of His grace" (Ephes. i. 9); and "that being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

I read in the third chapter of John's Gospel that the Lord Jesus required nothing of Nicodemus to be saved but a new heart and believing mind. "Except man be born again he cannot see the kingdom of God," and this new birth, this spiritual regeneration, is obtained by faith alone. "Whosoever believeth in Him should not perish, but have eternal life," and if men were judged and condemned it was because "they had not believed in the name of the only begotten Son of God." Jesus said to the sinful woman, "Thy faith hath saved thee; go in peace." Again I read in the Acts of the Apostles, xvi., 30, the question of the jailer to Paul and Silas: "Sirs, what must I do to be saved?" and the answer was, "Believe on the Lord Jesus Christ and thou shalt be saved." But I never found in the whole Bible any trace of ceremonies, sacraments, indulgences, masses, auricular confession, holy water and all the other superstitions proposed by the popes and priests as means of salvation. I concluded, therefore, that Romanism was not the kind of Christianity the New Testament taught.

Again, I left the Church of Rome because I learned from the Word of God that Jesus Christ came to destroy the overbearing hierarchy of the priests and establish the soul in immediate connection with God by proclaiming Himself sole Master, sole Mediator, sole Redeemer—"One is your Master even Christ, and all ye are brethren" (Matt. xxii). But the Church of Rome re-established what Christ destroyed. By the institution of a separate sacerdotal cast she broke the community of brethren, the holy and primitive equality of souls before God. Jesus Christ opens heaven to all who come Him. The Pope pretends to possess the keys of heaven, with the power of closing it against all who will not believe in him. Jesus Christ restored God to man; Rome

interposed the Church between God and men. Jesus Christ united them ; Rome separated them.

The Bible recognizes only one Mediator in heaven, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). The Church of Rome believes in many mediators in heaven. She asks all the saints to mediate. She worships the Virgin Mary "as the only hope, the only refuge of sinners ; as the consolation and the salvation of the world ; as the redemption of captives, the comfort of the afflicted, the door of heaven, the fountain of grace, the mediator of God and men." Those blasphemous words are extracted from the book of St. Liguori, of great authority in the Church of Rome, entitled "Glories of Mary," (pages 322–323). And another saint, Bonaventure, says, "Mary so loved the world as to give her only begotten Son" (*Sic Maria dilexit mundum, ut filium suum unigenitum daret*, page 613). This impious doctrine is confirmed by the following maxim which I had been taught in the seminary of St. Sulpice : "*Tout a Marie pour Jesus; tout a Jesus par Marie*"—"All to Mary for Jesus ; all to Jesus by Mary." All to Mary—worship, honor, glory—and if we must give anything to Jesus we must go to Mary and do it by her mediation.

According to those words it is not Jesus but Mary who represents the infinite love and mercy of God. The sinner is not advised to place his hope in Jesus, but in Mary. Jesus is always to punish sinners, Mary is always to save them ; Jesus is the Judge of sinners, Mary is the advocate, refuge and consoler. In the primitive church the Apostle said. "In Christ, by Christ, with Christ" (*In Christo, per Christum, cum Christo*); but in the Church of Rome the Pope says, "In Mary, by Mary, with Mary." Mary is the centre of all the Roman Catholic devotions, the *alpha* and *omega* of the Church of Rome.

Again, one of the reasons why I left the Church of Rome was because I examined the Roman Catholic rule of faith —tradition and the interpretation of the Bible by the Roman Church alone—and discovered that it was the destruction of the Bible. Rome says that we must receive those traditions as the word of God. But I could find in them only a series of fables and superstitions invented by the popes, priests and monks to give credit to the antichristian and antievangelical doctrines of their Church. I never saw in the Bible any passage granting to the Pope and priests alone the privilege of reading the Word of God and infallibly interpreting it. On the contrary, I found that the Roman Church corrupts the Bible by attributing to it a sense which is expressly condemned by the Bible itself. For instance, the recent dogma of Papal Infallibility is against the Bible. The Church of Rome declares that the Lord's saying to Peter, "I prayed for thee that thy faith fail not," is a strong proof of Peter's infallibility, and of his so-called successor's, Leo XIII. She says that by those words Peter had the promise of never failing in the faith. But we read in the same chapter of Luke that Peter, after receiving that supposed promise, failed in the faith and became apostate by thrice denying Jesus Christ his Master ; and the history of the primitive church recorded in the Acts of the Apostles shows that Peter was not infallible or free from the common infirmities of the human mind. It is the Apostle Paul himself who tells us this in the Epistle to the Galatians :

"When Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

"For before that certain came from James, he did eat with Gentiles : but when they were come he withdrew and

separated himself, fearing them which were of the circumcision.

"And the other Jews disembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

"But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all: If thou being a Jew liveth after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Paul, far from recognizing Peter's infallibility or supremacy, believes that Peter deceived himself, walking not according to the truth of the Gospel, and leading into error the other Christians with him. Therefore, before them all he reproached and corrected Peter, and Peter received humbly this lesson without alleging any claim of special privilege of infallibility or supremacy. Indeed, if Peter knew and announced himself to be the supreme head of the Church and the only infallible teacher, he would not hesitate to appeal to his divine prerogatives and answer the audacious reproach of Paul by anathemas and excommunications, as would Leo XIII. in our day. Why so? Because Peter, knowing himself as a man subject to error, never had the presumption to believe himself infallible. But since Peter's time many changes have occurred. The Gospel has been supplanted by legendary stories, and Jesus Christ by a sinful man, "the infallible Pope."

The Bible says: "Thou shalt not kill," and when Peter drew his sword and smote the high priest's servant Jesus reproved him and commanded him "to put up the sword into the sheath," showing that the holy cause of the Gospel was not to be defended by force and violence. But I open the history of the Roman Church and read these terrible words written with letters of blood: "Crusade, Inquisition, Massacre of St. Bartholomew," and the long, sad, horrible story of persecutions and religious wars, fomented, organized, approved by the popes and priests, in which Christian blood had been shed in abundance in honor and glory of popes, and for the defence of their "kingdom"!

Again, when Pilate asked Jesus, "Art thou a king?" Jesus answered yes, but He added, "My kingdom is not of this world." And when He perceived that the "people would come and take Him by force to make Him a king, He withdrew himself." But the Pope answers Yes, I am a king, and my kingdom is of this world; I have the patrimony of St. Peter; I am the king of Rome; no power of this world can take it away; I have received an earthly crown from Jesus Christ himself, the Crowned King of Calvary, of whom I am the only and legitimate vicar in this world! Oh! miserable Pope, you do not know that the crown of Jesus was not of gold and diamonds like your tiara, but was a crown of thorns and of suffering for the salvation of men! Yours is a triple crown of honor and glory among men, and to keep that crown you have caused the loss of thousands of men in bloody wars under the walls of your capital! You are not the vicar of Jesus! You are the infamous heir of pagan Rome and the unworthy successor of Constantine!

When Cornelius met Peter and fell down at his feet, Peter raised him up and said, "Stand up, I myself also am a man" (Acts x. 26). But the Pope claims what Peter rejected, and must be addressed by the title due only to God —"His Holiness"—and they who are permitted to approach "His Holiness" must thrice prostrate themselves before him and enjoy the privilege of kissing his foot!

I have enumerated some of the impious doctrines and practices of the Church of Rome which clearly prove that it is

not the Church of Christ. Jesus said, all ye are brethren," and further, "The kings of the Gentiles exercise lordship over them. But ye shall not be so: but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve" (Luke xxii. 25). Is not the Roman system a religion irreconcilably hostile to the Word of God, a religion which rejects what the Bible commands, approves what the Bible condemns, and corrupts the simplicity of the Christian religion with doctrinal errors and siuful practices? Yes! Romanism is not Christianity: it is the religion of the popes and Jesuits.

My convictions and my conscience "would not permit me to continue in that so-called Christian Church; and therefore I thank God for His grace that enabled me to sever my connection with the pagan system forever to attach myself to Jesus Christ, my good and merciful Saviour. I believe that Christ came to me in love and mercy. He suffered and died to save me. I believe that through Christ alone the door of heaven is opened to me; and I do not believe in the "Infallible Pope" and in the power of the priests to close heaven against all who will not obey their commands. They cannot do it, for Jesus Christ is the door of life, the door of heaven, and He opens it to all. His words are: Come unto Me with repentance and faith in the saving power of My blood shed on the Cross, and I will give you rest! Come unto Me and take My yoke upon you, for My yoke is easy and My burden light. Come unto Me, for I am the Way, the Truth and the Life which alone you must follow and believe to enjoy the heavenly felicity, the eternal life! May that be the condition of us all, I pray in the name of Jesus. And I pray for my Roman Catholic brethren that they may come to a knowledge of the truth and be saved. Amen.

As Mr. Pachayan finished his address, which was delivered with much earnestness and convincing sweetness of manner, Pastor O'Connor warmly praised the young preacher. The composition was all the work of Mr. Pachayan, and the congregation could judge of the masterful knowledge of the Bible and of our language which he had displayed. His successful effort was a striking evidence of the value of the Bible in learning the English language as well as in giving a reason for the faith that was in him. Three months ago when Mr. Pachayan came to Christ's Mission he did not know one word of the English language, and the Bible was practically an unknown Book to him so far as it revealed Christ as his Saviour. His progress in learning the way of salvation and appropriating its blessed truths and acquiring our language was little short of marvelous. It augured well for his future in the work of the ministry. He was the second priest who had recently come to the Mission who had made the Bible his text-book in learning our language. Mr. Pachayan was now ready to enter a seminary to prepare for the ministry of the Gospel under one of the Boards of Foreign Missions, as it was his desire to become a missionary to his own Armenian people who are so cruelly persecuted in our day.

At the close of the service Mrs. L. B. Bunnell, the devoted Bible teacher, who was in the congregation, addressed Pastor O'Connor and said she felt sure she represented the wishes of the whole congregation to have Mr. Pachayan's address published in THE CONVERTED CATHOLIC. This compliment was highly appreciated by the modest young brother who had given such a clear, convincing, Christian statement of the reasons that induced him to leave the Church of Rome and become a follower of Christ, whom he now worshipped in spirit and in truth.

ROMAM CATHOLIC LIES.

The St. Louis *Western Watchman* is a Roman Catholic paper of high repute among the priests of the West. Its editor is Rev. D. S. Phelan, who is besides pastor of the Roman Catholic Church of Our Lady of Mount Carmel in St. Louis. Father Phelan is a somewhat notorious character, but he is in good standing as a Roman Catholic pastor, saying masses for his congregation, hearing the confessions of the people, giving them absolutions and performing all the other functions of a priest.

In the issue of his paper for October 29, 1896, Father Phelan had the following editorial note in the second column:

"O'Connor, who has maintained a refuge for apostate priests in New York for many years, has been adjudged insane and is now in an asylum in Ohio. We said fifteen years ago that the poor man was out of his head. Most of his unhappy wards are doing penance in monasteries in different parts of the country. Will Protestants never learn that an educated Catholic is inconvertible."

The Roman Catholic Church has been guilty of many crimes against God and man by falsifying the Scriptures, forging documents, killing and burning the saints of God, and slandering the living. But for downright, unmitigated villainy this falsehood of the *Western Watchman* is paralleled only by that concerning Father Lambert the eloquent Redemptorist priest, who was converted at Christ's Mission in March, 1894, while he was conducting a mission at the Roman Catholic cathedral in Brooklyn. He passed the first year of his new Christian life without molestation from the Papal falsifiers. But when it was learned that he was appointed pastor of a Wesleyan Church in Kingston, Jamaica, West Indies, they opened their hearts and let the world see how vile they were. Before leaving for Jamaica Father Lambert preached several times at Christ's Mission, the last occasion being Sunday, March 24, 1895. The New York *Times* of next morning, March 25, published a report of his sermon and announced that he was going to the West Indies. On Saturday morning, March 30, we accompanied him to the steamer, which sailed at noon for Kingston, and bade him a loving Godspeed. A week later, April 6, a Roman Catholic paper, *The Columbian*, of Portland, Maine, published an editorial note as follows:

"Father Lambert, of the Redemptorist Order, who apostatized about a year ago and consorted for a while with expriests of that ilk, is at present an inmate of an asylum for the insane. Mental aberration was doubtless the cause of the unfortunate exhibition he made on withdrawing from the Church."

Roman Catholic papers in all parts of the country, literally from Maine to Texas—for we received a copy of the *Southern Messenger* of San Antonio, Texas, April 25, containing the same falsehood—took up the cry that the converted Redemptorist priest was insane, and that such would be the fate of every priest who should leave the Roman Church. Without doubt priest Phelan's infamous falsehood regarding the Editor of this magazine will go the rounds of the Papal press in like manner. The object is to injure the work we are doing and prevent honest and honorable priests from leaving the corrupt Papal Church. If they can be induced to believe that those who have gone before them are bad men and insane they may be deterred from taking such a step. But the Papal agents have over-reached themselves. Phelan's falsehood will give us occasion to send hundreds, and we hope thousands, of copies of this issue of THE CONVERTED CATHOLIC to priests in all parts of the country.

PUNISH PRIEST PHELAN.

ADVICE OF A CONVERTED CATHOLIC LAWYER TO FATHER O'CONNOR.

BY JOHN BOND.

THE *Western Watchman*, a Roman Catholic newspaper of the city of St. Louis, in its issue of October 29 contains this paragraph on its editorial page :

"O'Connor, who has maintained a refuge for apostate priests in New York for years, has been adjudged insane and is now in an asylum in Ohio. We said fifteen years ago that the poor man was out of his head. Most of his unhappy wards are doing penance in monasteries in different parts of the country. Will Protestants ever learn that an educated Catholic is inconvertable ?"

This is truly an inspiration of Satan. It is dishonorable warfare. It is the stab of the assassin and the way of the poisoner. It must not go on unpunished, There are throughout the length and breadth of this country of ours thousands and thousands of good Christians who but for the light that blazes forth from Christ's Mission would surely have been wrecked upon the rocks of indifference and infidelity. Father O'Connor has boldly borne the light into the very citadel of darkness. How many monks and priests and nuns has he freed from the fearful chains of superstition ! How many victims of Romish persecution has he consoled, cheered and converted ! How patiently and perseveringly has he labored by preaching and writing and praying to spread the sublime and simple truth of the Gospel, to teach the Roman Catholics that the way to the throne of God is through the Atonement of Christ, and not through the ceremonies and institutions of a corrupt and semi pagan church.

No one will wonder why Rome hates him and seeks to destroy his work. Even Rome, however, never dared to question his sincerity or the purity and honesty of his life. It knows that no amount of invective could turn him from the work he has undertaken. It has for these reasons been the general policy of the Romish press to ignore the work of Christ's Mission altogether. This policy was undoubtedly the wisest under all the circumstances, but the more violent and bigoted Romanists felt it to be a trying strain on their patience. Besides Christ's Mission has a way of emphasizing its existence. The secular press publishes the facts in connection with the conversion of priests and monks and members of "religious brotherhoods." Thus it happens that here and there a Romanist ventures on a sneer or a sly insinuation directed against Christ's Mission. Trusting to the Christian forebearance of Mr. O'Connor they even at times venture a little further.

It has, however, remained for the priest D. S. Phelan of St. Louis to publish the astounding falsehood that Father "O'Connor, who has maintained a refuge for apostate priests in New York for years, has been adjudged insane and is now in an asylum in Ohio." Of course there is not one word of truth in the statement, and there is absolutely no excuse for the priest Phelan. It is a statement both positive and definite. There is no question that the O'Connor meant by Phelan is the pastor of Christ's Mission. "O'Connor has been adjudged insane" means that in some way or other the question of Mr. O'Connor's sanity was considered by a competent judicial tribunal which, after due investigation and deliberation, pronounced Mr. O'Connor insane. The reader of the paragraph gets the impression that priest Phelan editorially restates a fact which has been generally published. No one would ever believe that the state-

ment was utterly without foundation. I said there was no excuse for priest Phelan, and I repeat it. The law imposed upon him the duty of making some sort of an investigation previous to publishing such a grave charge. He could not have made the slightest effort at an investigation, for if he had sent a letter of inquiry to New York he must have ascertained that Mr. O'Connor is not in an insane asylum in Ohio, but right in his Mission House in New York City. The indications are that priest Phelan did not care to make an investigation. The great object of priest Phelan was to discourage priests and monks from availing themselves of the opportunities of Christ's Mission. The priest or monk who desires to leave the Roman Church has at the best a very hard road to travel. Monks are often made actual prisoners as soon as they manifest a desire to leave. They know that the world has but a cold welcome for them, and that even among Protestants there are but few sincere and active sympathizers. The one place in the world where they are sure of true Christian kindness, of help to mind and body and soul is Christ's Mission. Men of all nationalities and from all parts of the world have found a refuge there and have been enabled to make it the starting point of a new and better life.

"Most of his unhappy wards," writes priest Phelan, "are doing penance in monasteries." This is not true. Nay, it is absolutely false. Not one of the priests who came to Christ's Misston is in a monastery. All are now earning their daily bread honestly and are good Christians. I often marvel at this when I remember that many of these priests and monks were long past the first vigor of manhood when they came to Christ's Mission, and had, therefore, extraordinary obstacles to overcome before they could get on in the world. Indeed, nothing proves better the blessing of God on the work of Mr. O'Connor than his success in taking care of those unfortunrte men whom the Church of Rome deceived into becoming priests and monks.

Now priest Phelan knows all this, and hence the bold publication of this wretched falsehood. I hope Father O'Connor will see his way clear to bringing this lying priest to justice. Priest Phelan's article is grossly libellous. It is well settled in the law of libel that it is libellous *per se* without allegation or proof of special damage to describe a man as insane. It cost Cardinal Newman and the Romanists of England and Ireland a good deal of money to learn that they cannot libel *ad libitum* a man merely because he was at one time a priest of their Church. They have been very careful in England ever since. I think this is an opportune moment to make an example of one of the coarsest and most unprincipled Romish falsifiers in this country. Priest Phelan cannot present a single reason to a court of justice which that court would allow. At such a baseless and infamous fabrication all the mercies of the law give way. This same Phelan has made a most indecent and cowarely attack on the Christian Endeavorers. In every issue of his paper he sneers with more complacency than wit at the marriage of ministers of the Gospel. Why should he be spared? Why should he not be made to suffer the consequences of his own deliberate wrong doings? His punishment would deter other Romish writers who believe with him that lying becomes a meritorious work if it is done for the interests of "Holy Mother Church." I feel quite sure that every reader of THE CONVERTED CATHOLIC will resent priest Phelan's diabolical attack on Mr. O'Connor and his work, and would be glad if he would not let this mendacious servant of the Pope go unpunished. It would be a lesson to others.

CONVERTS FROM ROME.

FROM all parts of the country we continue to receive letters from converts from Rome. Those good friends find THE CONVERTED CATHOLIC most helpful to them personally, and most useful to give to their Roman Catholic friends whom they earnestly desire to bring to a knowledge of the truth.

AN ADMIRABLE LETTER.

The following admirable letter was received from an intelligent converted Catholic in Illinois :

DEAR SIR:—I am delighted with THE CONVERTED CATHOLIC ; I think it is a perfect gem. Everyone I show it to is not satisfied until they read it through. I am very much interested in your most blessed work. Why should I not be when I was brought up a Roman Catholic, and was a rank and bitter one too, believing all that had been "pumped" into me during my childhood and youth, so that it got to be second nature for me to believe in the "only true Church," purgatory, infallibility, apostolic successsion and all that. Of course I didn't know anything about the Bible, save the few crumbs that I found in the catechism, and the occasional word "his reverence" chose to give us. But that made no difference, for I was brought up to believe that the common people should not read the Bible, as they would "get the wrong meaning" unless the priest interpreted it for them.

When I left school and went to work in the shops ten years ago I found myself among Protestants, and when we would get into a dispute I would quote the few texts I had found in the catechism, but to no avail, as I would find myself cornered in a very few minutes. All I could do then was to give them mother's favorite shot about Luther "stealing the Catholic Bible and fixing it up to suit himself," although I had nothing with which to prove my assertion. By this time I would be very angry, or at least I pretended to be, so that would end the debate for the time being.

I gradually grew tired of defending a religion which had so many apparent defects, and whose members were so inconsistent and worldly, to say the least. Finally I attended a series of revivals in the fall of 1893. I became interested in the Gospel message night after night, and finally one night when the text was from John v. 24, I became convicted of sin and realized that the Pope, priest and purgatory were of no avail. I realized that it was possible for us to know that we had passed from death to life even in this world, and that we need not be in doubt, but instead we could have ample assurance of salvation.

I need not tell you of the awful struggle that followed. How I had not only to overcome the superstitions and false teachings of twenty-five years, but I saw my friends desert me. My father several times threatened to kill me if I should leave the Church, and my foreman was a very strong Catholic. So you can realize some of my difficulties.

To make a long story short, after vainly struggling for more than a year I yielded and was converted on January 22, 1895, and joined the Methodist Episcopal Church.

After my conversion I was boycotted in the shop, and several of my shopmates and other friends still refuse to speak to me. But His grace has been sufficient for me, and I feel that I am nearer to Him than before.

I should like very much to be instrumental in God's hands in converting some of my Roman Catholic friends. In the meantime I will do all I can to aid you in your blessed work. May God bless you in your efforts. J. H. R.

MANY CONVERTS IN BRAZIL.

BAHIA, BRAZIL, Sept. 9, 1896.

DEAR SIR :—It has seemed good to me to drop you a line or two which may serve to stimulate those to whom you would carry the message so sweet, so comforting, of the everlasting Gospel of the Son of God, to the poor deluded ones belonging to the Church of Rome.

It was my pleasure to visit two points in the interior of this State of Bahia where twenty-two persons publicly professed their faith in Christ as their Saviour and were baptized. The greater part of these are heads of families. There were four baptisms of children besides. All this can be traced to the reading of the Scriptures by one man; who, after having found the good treasure (Christ), began to tell his friends and neighbors of it. Now they believe not so much because of the words which he read for them, but because they have tasted of the bread and water of life for themselves. Some of these converts but a few years ago took up stones to those who wished to preach the Gospel in their village. There are many more interested. The harvest truly is great, but the laborers are few. Pray ye the Lord of the harvest that He will send other laborers into His harvest. We pray that you may be abundantly blessed in your work and labor of love; and that many who are in the toils of the great mystery of iniquity may be received into eternal life through Christ.

Yours truly, J. B. KOLB.

Dissatisfied Roman Catholics.

Under the above heading the following editorial appeared in the *Religious Telescope*, Dayton, Ohio, November 11:

"Not long since we sat in a Roman Catholic church during the celebration of high mass. It was a large edifice, and the audience room was elaborately and gaudily finished and furnished. There were numerous statues and paintings, and as many as twenty-eight candles were burning, although it was nearly midday. The people as they entered looked towards the altar, bowed, crossed themselves and whispered prayers. The priest, dressed out in a manner that would cast into the shade the clownish adornments of Dan Rice in his best days, went through various genuflections, saying prayers in Latin and uttering invocations in a singsong tone, all of which must have been unintelligible to the great majority of his audience, for it was composed mostly of men and women from the humbler walks of life.

"As we sat and gazed upon the images, painting and statues of so-called saints, and witnessed the various bowings and utterings 'in an unknown tongue' of the priest, and saw the little boys, his assistants, tinkling the little bells while the people were kneeling and rising in turn as the performance proceeded, we could but ask ourselves: Can it be that intelligent *American* Catholics are satisfied with such an excessively formal and idolatrous system of worship? Can men and women of fair minds and practical common sense believe that such performances are acceptable to the great God and loving Father and His Son Jesus Christ?

"We went from the house feeling sad at heart to think that American men and women could be held to a system of worship that is so exclusively formal and idolatrous. And we felt that such a worship must give way before the advance of the intelligence born of and perpetuated and intensified by the public schools and colleges of this country.

"And now there comes from the pen of that gifted and heroic 'converted Catholic,' Rev. Dr. James A. O'Connor, the assurance that our conviction is well founded." [The writer then quotes in full the first Editorial Note in the November CONVERTED CATHOLIC.]

COUNT HOENSBROECH ON ULTRAMONTANISM.

THE German Evangelical Union (Evangelischer Bund) is the most representative body of Protestant Christianity in Germany. It has a membership of over one hundred thousand composed of the thinking classes of Protestantism, including university and college professors, pastors, teachers and editors. Allegiance to the Bible as the Word of God and adherence to the principles of the Reformation constitute its bond of union. On this basis all forms of German Protestantism work together.

At the ninth general convention of this body held in Darmstadt last October over six hundred delegates attended from all parts of Germany. Vigorous speeches against the aggressions of Romanism were made by eminent men, but the most notable address of all was that of Count Hoensbroech, the converted Jesuit priest. He had been a member of the Jesuit Society for fourteen years, but withdrew from that body three years ago and became a pronounced Protestant. His conversion was especially pleasing to the German Emperor, who has honored his family with high offices of State.

From the report of the meeting of the Bund in the New York *Independent*, November 12, we take the following:

"The Darmstadt Convention was in every way a thorough success. On the list of speakers were names ranking high in scholarship and ecclesiastical authority. The most notable address during the entire meeting was that of Count Hoensbroech, probably the most noted convert from Roman Catholicism to Protestantism in the present decade, who was himself originally a Jesuit of the Jesuits. Although he embraced Protestantism two or three years ago, this was his first appearance at the meeting of the Association. His theme was 'Ultramontanism.' He stated that this term was by no means synonymous with 'Catholic religion.' Ultramontanism is, in fact, not primarily of a religious character at all, but rather a secular and political system which, under the garb of religion, seeks to satisfy an ambition for worldly supremacy and power. Its ideal is a Cæsaro-papist rule. In combating this system Protestants must distinguish between Roman Catholicism and Ultramontanism. While against the former the spiritual weapons of the Gospel and of argument can be used to advantage, against the latter the powers of the Government must be called upon to keep its protagonists within proper limits. It was a short-sighted policy for the counselors of the German Emperor to advise him to submit to Papal etiquet, and to shower worldly honors upon the representatives of the Church of Rome. True these are mere externals; but Ultramontanism lives on externals. The speaker closed with these words: 'Graves are usually places of terror; but there is one grave which would be a place of blessing for all people, and that is the grave of Ultramontanism. Let us not rest until this grave has been made ready, and upon the tombstone has been inscribed, *Hic jacet ultramontanismus!*' Long and continued applause followed this address."

The Ultramontanism so vigorously denounced by the German Protestants has become the dominant factor in the government of the Roman Catholic Church in this Republic. The deposition of Bishop Keane from the rectorship of the Catholic University at Washington because he was a "liberal Catholic," the appointment of Dr. Conaty, a tool of the Jesuits, as his successor, the rebuke administered by the Pope himself to Archbishop Ireland, unmistakably point to the ascendancy of the Jesuitical party. No truce with Ultramontanism should be the watchword of all Protestants.

THE

CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."

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